An Admonition to thoſe who prophane the LORD's-DAY.

Conſiſting of Texts of Scripture, with the Opinion of Judge *HALES*, and others, and ſome Remarkable Judgments taken out of Mr. *Clark* and Mr. *Turner*.

REMEMBER the Sabbath-Day, to keep it Holy. Six Days ſhalt thou Labour, and do all thy Work. But the Seventh Day is the Sabbath of the Lord thy God: In it thou ſhalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seveth Day: Wherefore the Lord Bleſſed the Sabbath Day, and Hallowed it. *Exod.* 20. *v.* 8, 9, 10, 11.

Bleſſed is the Man that doth this, and the Son of Man that layeth hold on it, That keepeth the Sabbath from polluting it, and keepeth his Hand from doing any evil. *Iſaiah* 56. *v.* 2.

Thus ſaith the Lord, Take heed to your ſelves, and bear no Burden on the Sabbath-Day, nor bring it in by the Gates of *Jeruſalem*. Neither carry forth a Burden out of your Houſes on the Sabbath-Day, neither do ye any Work, but Hallow ye the Sabbath Day, as I commanded your Fathers. But if ye will not hearken unto me to hallow the Sabbath-Day, and not to bear a Burden, even entring in at the Gates of Jeruſalem on the Sabbath-Day: Then will I kindle a Fire in the Gates thereof, and it ſhall devour the Palaces of Jeruſalem, and it ſhall not be quenched. *Jerem.* 17. *v.* 21, 22, 27.

Ye ſhall keep the Sabbath therefore: For it is Holy unto you; every one that defileth it, ſhall be put to Death: For whoſoever doth any Work therein, that Soul ſhall be cut off from amongſt his People. Six Days may Work be done, but in the Seventh is the Sabbath of Reſt, Holy to the Lord; whoſoever doth any Work in the Sabbath-Day, he ſhall ſurely be put to Death. *Exod.* 31. *v.* 14, 15.

In thoſe Days ſaw I in Judah ſome treading Wine-preſſes on the Sabbath, and bringing in Sheaves, and lading Aſſes; as alſo Wine, Grapes, and Figs, and all manner of Burdens, which they brought into Jeruſalem on the Sabbath-Day: And I teſtified againſt them, in the Day wherein they ſold Victuals. There dwelt Men of Tyre alſo therein, which brought Fiſh, and all manner of Ware, and ſold on the Sabbath unto the Children of Judah and in Jeruſalem. Then I contended with the Nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our God bring all this evil upon us and upon this City? Yet ye bring more Wrath upon Iſrael by profaning the Sabbath. And it came to paſs, that when the Gates of Jeruſalem began to be dark before the Sabbath, I commanded that the Gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath: And ſome of my Servants ſet I at the Gates, that there ſhould no Burden be brought in on the Sabbath-day. So the Merchants, and Sellers of all kind of Ware, lodged without Jeruſalem once or twice. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the Wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they ſhould cleanſe themſelves, and that they ſhould come and keep the Gates to ſanctifie the Sabbath-Day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy Mercy. *Nehem.* 13. 15, 16, 17, 18, 19, 20, 21, 22.

Ye ſhall keep my Sabbaths, and reverence my Sanctuary: I am the Lord. *Lev.* 19. 30.

If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable and ſhalt Honour him, not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words; Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father: For the Mouth of the Lord hath ſpoken it. *Iſai.* 58. *v.* 13, 14.

He that is of God, heareth God's Word: Ye therefore hear them not, becauſe ye are not of God. *Joh.* 8. *v.* 47.

Think not that I am come to deſtroy, the Law or the Prophets, I am not come to deſtroy, but to fulfil. *Mat.* 5. *v.* 17.

Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all. *Jam.* 2. *v.* 10.

Mr *Lord Chief Juſtice* Hales, *in a Letter to his Children, recommended to 'em the Obſervation of the* Lords Day *for theſe Reaſons.* 1. Becauſe (*ſays he*) I have by long and ſound Experience found, that the due Obſervance of this Day, and the Duties of it, have been of ſingular Comfort and Advantage to me, and I doubt not but it will prove ſo to you. God Almighty is Lord of our Time, and lends it to us; and it is but juſt we ſhould conſecrate this part of that time to him: So I have found by a ſtrict and diligent Obſervation, that a due Obſervation of this Day, hath ever had joined to it a Bleſſing upon the reſt of my Time, and the Week that hath been ſo begun hath been bleſſed and proſperous to me. On the other ſide, when I have been negligent of the Duties of this Day, the reſt of the Week has been Unſucceſsful and Unhappy to my own ſecular Employments; ſo that I could eaſily make an Eſtimate of my Succeſſes in my own ſecular Employments the Week following, by the manner of my paſſing of this Day; and this I do not write lightly or inconſiderately, but upon a long and ſound Obſervation and Experience.

2. Becauſe I find in the World much looſeneſs and apoſtacy from their Duty. People begin to be Cold and Careleſs in it, allowing themſelves Sports and Recreations, and ſecular Imployments in it, without any neceſſity, which is a ſad Spectacle, and an ill Preſage. It concerns me therefore (that am your Father) as much as I may, to reſcue you from that Sin, which the Example of others, and the Inclinations and Inconſiderateneſs of Youth, is otherwiſe apt to lead you into.

He adds this, among other Cautions, concerning Neceſſity. It is not a Neceſſity that excuſeth a Work upon this Day, which might have been reaſonably foreſeen and done the Day before: As for Inſtance: A Man hath a Neceſſity to dreſs Meat for his Family, which he might have provided on the *Saturday*, but neglects it; this will not excuſe him in ſending to buy it upon the *Lords'-Day*.

The Prophanation of this Day is,

I. A Diſhonour to our Holy Religion, which we ought to Honour.

II. It diminiſheth the Reverence which we owe to God, which we ought to increaſe.

III. It too often deprives us of Salvation, which ſhould be the Work of our whole Life to obtain.

IV. It increaſes Satan's Kingdom, which we ſhould extirpate.

V. It proclaims us Prophane, which we are loth to be called.

VI. It argues we have little Senſe of Religion or Love to God, whom we ſhould Love above all.

VII. It ſhows our Ingratitude to God for that time he hath given us to ſerve him; that we may withdraw our Thoughts from the World.

VIII. It is the Work of the Devil, which Chriſt came to deſtroy.

IX. It ſhows our Ingratitude to Chriſt our Redeemer, for the great Bleſſing of his Reſurrection, which we ought to commemorate on this Day.

X. It is the Lord's-Day, and we ought to dedicate it purely to him.

XI. It's commanded in a ſpecial manner that we ſhould obſerve it.

XII. The Breach of it, you ſee, is ſometimes ſeverely Puniſhed here, but without Repentance, Damnation will be the Conſequence of it hereafter.

XIII. It is a Contempt of Laws, both Eccleſiaſtical and Civil, which God's Word obliges us to obſerve.

XIV. It's a publick Sin, gives a publick Offence, and publick Scandals.

XV. Upon which Account all that would be faithful to their Chriſtian Vows, ought to oppoſe the Prophanation of the Lord's-Day, by all Lawful and adviſeable Means; whether it be by giving Informations of it to the *Magiſtrate*, or otherwiſe: For we are required by publick Authority to bring thoſe to Puniſhment, who are found offending, either againſt this or the other wholeſome Laws in Force againſt *Vice* and *Immorality*. And all Chriſtians have as much reaſon to riſe up, and oppoſe ſuch as would level this *Holy Day of God* with other common Days, as they would thoſe who are digging down the Sea-Banks: For by Mens breaking in upon the Limits of this Sacred Day, a whole Tide of Vice and Prophaneneſs will flow in upon us; to the diſhonour of God, the Contempt of Religion, and pulling down Plagues and Calamities upon us; which all Men are concerned to do their utmoſt to prevent.

IN *Bedfordſhire*, A Match at Foot-Ball being made and appointed on the Sabbath-Day in the Afternoon, whilſt Two were in the Belfry toling of the Bell to call the Company together, there was ſuddenly heard a clap of Thunder, and a flaſh of Lightning was ſeen by ſome that ſat in the Church-porch, coming through a dark Lane and flaſhing in their Faces, which much terrified them, and paſſing through the Porch into the Belfry, it tripp'd up his Heels that was toling the Bell, and ſtruck him ſtark dead; and the other that was with him, was ſo ſorely blaſted therewith, that ſhortly after he died alſo.

At a Place called *Tidworth*, on the Sabbath-Day many being met together to play at Foot-Ball in the Church-yard, one of them had his Leg broken, which preſently gangring, he forthwith died thereof.

At a Place called *Alceſter* in *Warwickſhire*, a luſty Young-Woman went to a Green not far off, where ſhe ſaid ſhe would dance as long as ſhe could ſtand; but while ſhe was dancing (it being upon the Sabbath-Day) God ſtruck her with a violent Diſeaſe, whereof within two days after ſhe died.

In the Edge of *Eſſex* near *Brinkly*, two Fellows working in a Chalk-Pit, the one was boaſting to his Companion, how he had angred his Miſtreſs with ſtaying ſo late at their Sports the laſt Sunday Night; but he ſaid, he would anger her worſe the next Sunday Night; but he had no ſooner ſaid this, but ſuddenly the Earth fell down upon him and kill'd him outright, with the Fall thereof his Fellows Limbs were broken, who had alſo been Partner with him in his Jollity the Lord's-day before.

Anno 1598. The Town of *Teverton* in *Devonſhire*, was often warned and adviſed, and told by the Godly Paſtor thereof, that God would bring ſome heavy Judgment upon the Inhabitants of that Place, for their horrible Prophanation of the Lord's-Day, occaſioned chiefly by reaſon of their Market-day being on the *Monday*; and accordingly not long after their Miniſter's Death, in the ſaid year, God ſent a terrible Fire, which in leſs than half an Hour conſumed the whole Town; except the Church, the Court-Houſe, Alms-Houſes, and a few poor Peoples Dwellings, and above fifty Perſons were conſumed and periſhed in the Flames. Alſo *Anno* 1612. It was again wholly burnt down, except a few poor Houſes; they not being warned by the former Judgment, but continuing in the ſame Sin.

Mr. *Abberly*, a godly Miniſter in *Burton* upon *Trent*, did often take occaſion to reprove and threaten thoſe that profaned the Lord's-day, eſpecially ſuch as Sold and Bought Meat upon the Lord's day Morning. A Practice too common in that Place; nevertheleſs there was a Taylor in the Town, a very nimble active Fellow, dwelling at the upper end of the Town, who would go through the long Street (as it were in Bravado or deriſion) to the other end of the Town, and fetch home Meat on the Lord's-Day before Morning Prayer: But as he came back with both his Hands full, in the midſt of the Street he fell down ſtark dead, which as it pleaſed God (ſays the Doctor) did work ſome Reformation both among the Butchers, and others. I was, ſaith Dr. *Teat*, an Eye-witneſs both of his Fall and of his Burial.

I knew [*ſaith the Author of the* Earneſt Perſwaſive *to the Serious Obſervance of the* Lord's-Day) a *Gentleman*, who after a ſhark Sickneſs, betaking himſelf to a new Life, ſent for the Maſter of the *Tavern* where he had miſ-ſpent much Time and many *Lord's-Days*, and with ſuch a Countenance as made him even tremble, check'd him ſeverely for allowing Company to ſit Drinking on the *Lord's-Day*, or upon any other Day to Exceſs: And gave him ſuch an affecting Charge to mend this for the future, as ſtartled him whenever he called it to Mind; as the Perſon to whom he ſpake, afterwards confeſt.

An Abſtract of the Statute made the 29th Year of the Reign of King Charles *the Second, and Commanded by Her Majeſty, in Her late Gracious Proclamation, to be put in Execution.*

ENACTED, That no Tradeſman, or other Perſon whatſoever, of the Age of 14 Years, ſhall do any worldly Labour, Buſineſs, or work of their ordinary Calling, on the Lord's Day, or any part thereof, (Works of Neceſſity and Charity only excepted) on Penalty of *Five-Shillings* for every ſuch default.

That no Perſon whatſoever ſhall on the *Lord's-Day*, or any part thereof, Cry, Shew forth, or expoſe to Sale, any Wares, Merchandices, Fruit, Herbs, Goods or Chattels whatſoever, on pain of Forfeiting the ſaid Goods ſo cried, ſhewed forth, *&c.*

That no *Drover, Horſe-Courſer, Waggoner, Butcher, Higler*, or any of their Servants, ſhall travel to their Inns on the *Lord's-Day*, or any part thereof, on Penalty of *Twenty Shillings* for every ſuch Offence, *&c.*

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